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Zion's Herald.

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"The Negro Race Problem in the South" is impartially
and ably discussed by Dr. Atticus G. Haygood, on our
first page this week, and the article should receive a
careful reading.

James Buchanan has a suggestive paper on "The
Teaching of Literature," to which our thoughtful read-
ers will instinctively turn.

A special feature of this issue is the eloquent Memorial
Day discourse of Rev. Dr. J. E. C. Sawyer, preached
before Berea College at Pittsfield, Mass., May 26.

Dr. N. T. Whittaker writes crisply and to the point in
regard to the interests of the New England Education
Society and the Board of Education—interests that
have become sadly mixed in many minds.

The basis of union agreed upon by the Cleveland dele-
gates, for all Methodist young people's societies to be
consolidated into one, called the Epworth League, will
be found on page 7.

On the family page R. E. Brigidman, in "Summer
Days at Northfield," gives a pleasing account of Mr.
Moody's work during the summer season. Mrs.
G. M. Smiley writes interestingly of "The House Beautiful."

"Making Ten Twenty," from the Observer,
will give many a Christian owner of a lovely home a
new thought about this "talent," and little folks with
quick tempers would better learn wisdom from the true
story about "Daisy Wheeler," as told by Mrs. Roe.

"Vespera" is written by a true poet and nature-lover,
and to many a bereaved mother's heart the tender poem
"Beyond" will be a balm.

This week, and for the present, the Obituaries will be
found on page 3. A loving portrait of the life of the
saintly Dr. Crowell is given by Dr. George M. Steele.

THE OUTLOOK.

Interesting tidings have come from Lieut. Schwat-
ka's exploring expedition to Southern Chihuahua.
He discovered thousands of cliff-dwellers,
whose abodes correspond with the strange, deserted
excavations found in the cliffs of Arizona and New Mexico.
They proved to be sun-worshippers; their arms con-
sisted of bows, arrows and stone hatchets; their
behavior on the approach of strangers was "wild and
timid." "They fly to their caves or cliffs by notched
sticks placed against the face of the cliff if too steep,
although they can ascend vertical stone faces if there are
the slightest crevices for their fingers and toes." Further
information will be awaited with interest.

From a recent number of the "Journal of Economics"
we learn how helpful, successful and widely-extended are
the savings and loan associations by which working-people pool their
surplus earnings either for investment purposes or to enable
themselves to secure homes by the annual payment for a fixed number
of years of a sum but a little higher than the average rent.
It appears that there are 4,000 of these co-operative associations, with an
aggregate property value of \$300,000,000. It is estimated
that 10,000 homes have been built in Minnesota alone by the aid of this method.
The associations are found in nearly all our large cities, and now that errors in management
have been corrected and experience gained, they are doing a quiet but most effective
and conservative work. They are preferred to savings banks by many, since they are able
to pay a higher rate of interest than the latter.

Central Africa may now be reached both from the
East and West coasts by waterways unknown until
quite recently. The perils and obstructions
encountered by missionaries and travelers
in trying to reach the great lakes are now
practically eliminated. On the west the Lo-
zani River has been discovered, which flows
into the Congo about one hundred miles below
Stanley Falls, giving an uninterrupted naviga-
ble waterway for 1,800 miles from Stanley
Pool in the direction of Lake Tanganyika.
When the new railway to the Pool is completed,
it will take but a week or ten days to reach
the heart of Africa from the west. On the
east the old and fatiguing method of sending
goods up the Quagga River to Quillimane; then
by lighters to Mopen; thence over swamps to
the Zambezi; thence by canoes up the river
to Sena; and thence by small steamers to
different ports on Lake Nyassa, will be
superseded, now that a new opening has
been discovered at the mouth of the
Chinde, a portion of the lower Zambezi.
Thanks to this discovery, vessels of 500-ton
burthen can go direct from the ocean to Lake
Nyassa without unloading. It is difficult to
estimate the importance of these discoveries.

The problem of the disposal of the dead in such a
way as shall prevent either premature burial
or grave-riding, and at the same time be san-
itary, inoffensive and unobjectionable to sur-
vivors, seems likely to be solved by what is
called "the mausoleum plan." This plan con-
templates the erection of a building entirely
of concrete (in the inside)—made of Portland
cement, sand and broken stone—manufac-
tured on the spot and shaped while plastic, so
that when hardened it shall be without joint,
seam, or rupture. The interior will consist of
long tiers of sepulchral spaces, opening on
halls or corridors, each space being closed
with a plate of glass so as to permit inspection
of the casket within. Families can have pri-
vate sections with rooms attached. One of
these structures is to be built in New York,
will be five stories high with cellar and sub-
cellar, 350 feet by 100, and will contain room
space for 40,000 bodies. The outside will be
of marble or granite. But the most important
feature is that by which the bodies will be
preserved indefinitely and without offense by
the process of desiccation. This will be effec-
ted by a constant stream of dry air pumped
through conduits leading into each casket-
space so that all moisture, which is an essen-
tial element in putrefaction, and all gases, will

be carried away; the exit pipes taking them
through a furnace so that nothing noxious or
offensive can reach the outward air. "There
are left behind the mineral and solid parts of
the body in a perfectly desiccated condition,
the form and features intact, as recognizable
as in life, wholly inoffensive to sight or smell,
and remaining so for a length of time that no
one can measure." As a substitute for burial
or incineration this new method, the practical-
ity of which is assured by scientific experts,
promises to be acceptable and successful.

Popular sympathy was, for a brief period last
week, diverted from the Conemaugh catastro-
phe to the conflagration at Seattle, the metrop-
olis of the Puget Sound district, where every
bank, hotel, place of amusement, all the lead-
ing business houses, all the newspaper off-
ices, railroad stations, together with miles of
steamboat wharves, coal bunkers, and freight
warehouses, etc., were in about ten hours re-
duced to ashes—a disaster that parallels, though
on a smaller scale, the Chicago fire. About
sixty-four acres were burned over, and the loss
is estimated at from seven to ten millions. For-
tunately but one life was lost. The residence
quarter of the city escaped the flames. With
remarkable pluck and energy the people pre-
pared at once to rebuild their business houses
in a style more substantial than before, and
this busy and thriving city will rise speedily
and beautifully from its ashes.

The prospect grows brighter in the Conemaugh
valley. The people have recovered from the
stupor of their shock. The dreaded pestilence
is still averted. As the registration of sur-
vivors proceeds the death-roll steadily de-
creases, and the number of victims, which was
estimated at one time as high as 15,000, will
not, it is now believed, exceed one-third of
that number. The "golden stream" of
beneficence continues to flow, the total sum
thus far reported being over two millions of
dollars. European capitals are sending their
offerings, and even "the heathen Chinese" in
New York has been generous to a degree that
almost shames the indifference of some more
highly enlightened communities. Relief trains
are arriving at Johnstown almost hourly, and
the thousands whose very lives depend upon
outside aid are systematically clothed and
fed. An excellent work is being done by the
Red Cross Association. The orphans are es-
pecially cared for, and are being sent in
squadrons of twenty-five to various institutions
which have offered to provide for them. An
army of laborers is at work under intelligent
direction in removing the wreckage. So much
of this kind of work is to be done, however,
that it is estimated, 10,000 men will be re-
quired for thirty days to undo what the flood
accomplished in half an hour. Order is pre-
served, and curious visitors are excluded from
the precincts, or else set at work, by the sol-
diers who have been placed on guard. The
sanitary corps is alert and painstaking, dis-
tributing disinfectants and caring for the sick.
It becomes more and more apparent that this
colossal disaster belongs to the category of
the preventable; that the fatal dam was of
faulty construction, and that its unsafe con-
dition had been repeatedly reported. Very seri-
ous indeed, and very awful, is the responsibility
of those who disregarded these warning
reports—not merely for the loss of property,
which Bradstreet's computes will reach a
total of \$44,000,000, but for the thousands of
lives sacrificed, and family circles forever
broken, and for untold misery and suffering.

It is creditable to the American negro that
discussion of him has not turned his head.
For fifty years and more he has been an
issue very much alive. This issue was
never more alive than it is to-day. "Occa-
sion," or "cause,"—let who will split meta-
physical hairs—he has been a large factor in
history during more than two generations.
Our children will not see the end. Plans of
Providence that take in the destiny of nations
and continents take time—generally long time
—for their consummation. Steam and
electricity have not taken away the meaning
of the old words: "One day is with the Lord
as a thousand years and a thousand years as
one day."

The negro in America is not the Indian in
America; the negro does not die out under
the conditions of civilized life. The Indian is
less and less an important element in American
life; the negro becomes more and more im-
portant. They were seven hundred thousand
at the close of the first Revolution; they were
nearly five millions when the second Revolu-
tion, so far as the conflict of arms is con-
cerned, closed, April 9, 1865, at Appomattox;
they are considerably more than seven mil-
lions in 1889. The gravest interests of two
races and two continents are deeply involved
in the fortunes of the negro in America.

All who think at all are to a degree con-
scious of the magnitude of the interests that
turn upon the solution of this race problem.
All sorts of people discuss it; some earnestly,
some flippantly, some with sympathetic con-
cern, some with bitterness. Now and then an
editor says, "We have had enough of the
negro question," and writes a column to make
himself sure of his position. The next week
he returns to the subject with additional rea-
sons why the discussion should have pause for
a time. Grave preachers and flippant loafers
on street corners "solve the question" after a
fashion day after day. Editors, lecturers, poli-
ticians, theorists, doctrinaires, fanatics, phil-
anthropists, men and women of all kinds, take
a turn at it. Generally speaking, the less they
really know about the subject, the more posi-
tively and insistently they are. Some, arguing to
a conclusion that suits their fancy or prej-
udice, write superficial commonplace and
seem satisfied that they have settled the whole
business.

United States Senators—notably Senator
Eustis and Senator Ingalls, equally unfitted
to deal wisely with such a question—have
entered, with more or less seriousness, into
the discussion of the "race problem." Con-
cerning them and their short methods with
the subject and all like them, there is one
thing only that needs to be said: Men who
make no allowance for the play of providen-
tial forces, who do not consider what educa-
tion and Christian civilization can do in solv-
ing questions like this negro question, have
no call to discuss such topics at all. No mat-
ter what their gifts or learning, men who
leave God and Christianity out of the discus-
sion can think nothing, say nothing, worth
considering. Such thinkers can only deceive
themselves and mislead those who listen to
them. Wise men who believe in God pay no
attention to them.

There is another class equally unfit to reason
rightly or to guide safely in discussing such
a question—the men who think bitterly and
speak bitterly of those who do not agree with
them. I would not be misunderstood here; I
will say what I mean as distinctly as possi-
ble. A Southern man who, when he discusses
negro education and negro citizenship, thinks
and writes bitterly of the negro, or of what he
denounces as "Yankee fanaticism," can reach
no just conclusion. The Northern man who
in discussing the subject thinks and writes
bitterly of what he calls Southern prejudice—
who can only see the faults of Southern men
(we have faults enough, of which may God's
truth and grace cure us all)—such a North-
ern man can reach no just conclusion. After
long study of this whole subject—reading
for twenty years and more, week by week,
representative papers of the North and the
South, I have reached this conclusion: Few
things have done more to hinder the work of
rightly understanding and rightly dealing
with the negro question than the habit that
has fixed itself upon both the Northern and
Southern minds of getting into more or less
of a heat when discussing the negro question.
It is utterly impossible that either the North-
ern or Southern people can be as bad as the
sectional papers represent them to be. The
application of denunciatory adjectives to a
whole people is always a colossal injustice—
often a conscious lie.

I know how unseemly dogmatism is, or
even the appearance of it; I do not in what
follows in this article mean to write in the
spirit of a dogmatist. But to accompany all
conclusions I have reached on this subject
with argument and evidence, would require a
large book. For a long time I have studied the
negro question with advantages better than
most men could have. I have collected a vast
amount of statistical material from all sources
open to me; from the churches, the great so-
cieties, the United States census, the official
publications of the various Southern States,
the statistics of schools, great and small. As
best I could, and seeking the truth and not
"instances" to confirm a theory, I have stud-
ied the subject "on the ground" where this
negro race in America, for the most part, is
actually settled. Some conclusions I have
reached, and I am sure of my ground.

I do not mean the negro's freedom full and
final; nobody doubts this. I do not mean I
have concluded that the negro can be edu-
cated; nobody, who has any real knowledge of
facts, questions this. I do not mean I have
concluded that the negro is capable of a high
degree of mental training; too many have
reached this conclusion to make it worth while
for one to tell what he thinks.

Before stating certain conclusions that I
have reached, I wish to call attention to
A Few Facts of History—
matters of the census and of other methods of
getting at numbers.

1. No utterly illiterate people ever learned
so fast, or so much, in twenty-five years as
the negroes in the South have learned since
their schooling in books began. Speaking in
round numbers—not far from the real figures
—one million of the negro children and youth
are at school to-day in the South. Two mil-
lions of them can read; some but imperfectly,
not a few as well as anybody can read.

2. No people in need ever had as much help
in twenty-five years as the Southern negroes
have received from the white people of this
country. Counted in dollars, nearly sixty
millions have gone into the work of bettering
their condition. We cannot count the worth
of personal service; thousands of as noble
Christian men and women from the North as
ever blessed and honored the human race,
have put themselves into this work, very
much as Adoniram Judson put himself into
Burmah. Only God knows how much these
noble lives were worth. We have no gauges
for lives—and the nobler and more Christlike
they are, the less we can gauge them.

Most of the money—but not all by a long
time—two millions of dollars—that has gone into
the higher education of the negroes, has come
out of Northern Christian philanthropy. But
the South has furnished, by long odds, most
of the money that has gone into teaching two
millions of the negroes to read. And it is,
most of it, money out of Southern white
pockets. Southern white people pay nearly
all the taxes; Dr. Spence, president of the
University at Athens, Tennessee, estimates
that of every one hundred dollars raised by
taxation in the South, white people pay about
ninety-one. The report of the comptroller-
general of Georgia, for 1888, shows that the
aggregate value of the taxable property of the
State was \$327,863,331; the aggregate value
of the taxable property of the negroes was
\$9,631,271. As it costs so much more to carry
on the 16,000 common schools for elementary
education than to conduct the colleges and
other training schools, the disproportion be-
tween the amounts invested in negro educa-
tion by Northern and Southern white people will
increase from year to year.

3. The figures settle the question that we
make real progress. I have just finished a
long and exhaustive study of the facts in the
Southern States—I mean Virginia, North

Carolina, South Carolina, Georgia, Florida,
Alabama, Mississippi, Louisiana, Texas, Ar-
kansas, Tennessee and Kentucky, for the real
negro problem is in these twelve States—and
comparing the school population of 1888 with
1882, the increase is, among the colored peo-
ple, 14 per cent.; the increase in enrollment
among the colored people in the schools is 34
per cent. That is, the increase in attendance
upon the schools is greater than the increase
in population—there is real gain upon illiter-
acy. (The white gain in school population is
19 per cent.; in enrollment, 37 per cent.)
There is just enough gain to stimulate to
greater effort, this is all.

Some Conclusions,
reached after much investigation, but for
which I do not now offer proof, I state with
great confidence:—

1. While the schools for elementary instruction
are inferior, they are steadily improving.
2. The children of parents educated in the
colored schools at the beginning, are more
capable than the children of illiterate parents.
The difference is just what we observe with
other people; the law of heredity is here also,
and the influence of home training and exam-
ple.

3. The number of mulatto births diminish.
I have a large collection of answers to ques-
tions sent forth on this subject. And this is
conceded on every hand. It is due to several
causes: A growing race instinct in the negroes
and in the white people; the relation of bas-
tardy to law; the higher tone of virtue among
colored women.

4. Education not only imparts knowledge,
it develops character among negroes as among
white people. No man, friendly to the educa-
tion of the negroes, denies this. When pro-
hibition was defeated in Atlanta in 1887,
"South Bend District" went "dry" when
every other in the county went "wet." The
anti-prohibitionist, who sent out the Associat-
ed Press dispatches, felt called on to explain
the eccentricity of South Bend district. He
said: "It is attributed to the influence of the
negro college located in this district." Clark
University is in South Bend district. It is the
simplest thing in the world: Education,
allowing for the condition under which it is
begun and carried on among colored people,
accomplishes in them precisely the results it
accomplishes in others. Too much is demand-
ed of the first crop of education, or partially-
educated people—and they demand too much.
There is force in the old English proverb: "It
takes three generations to make a gentleman."
and axiomatic truth in Dr. Holmes' dictum:
"To make a child, by education, all one
wishes him to be, to begin with him two
hundred years before he is born."

5. It is very needful for every Southern man
to understand that he can reach no safe solu-
tion of this question that fails in New Testa-
ment righteousness to the negro. Nothing
stays settled that is settled wrong.

6. The North needs to realize that the negro's
vote will never be a useful or safe vote
till he is competent to vote. Simply setting
one free from slavery does not qualify him for
the ballot. There is absolutely but one way
out—education and training.

7. Loaded to the guards with their own
burdens, the Southern white people are not
able to do for the negro all that he needs
for him. The nation ought to help bear this
burden. The nation made them citizens before
they were ready. If this gift of the ballot was
wise, there is only one way to vindicate it—
by educating the new voter as rapidly and as
thoroughly as possible. If it was unwise,
there is but one way to diminish the danger—
educate him.

It will take a long time—millions of money,
hundreds of precious lives. But it will all be
easier if Northern and Southern people will,
on this subject at least, treat each other with
Christian fairness and patience.

Decatur, Ga.

THE TEACHING OF LITERATURE.

BY JAMES BUCHANAN.

LITERATURE is the essence of humanity.
It is the highest and most permanent ex-
pression of man's intellectual and moral life.
If all the books in the world should be burned,
on a certain day, the past achievement of the
race would be almost blotted out. Books are
humanity bottled down. The study of the
embodiment of all that is best and most en-
during in the history of the human race—its
form as well as its substance—ought to be,
one would think, accorded the first and high-
est place in any liberal curriculum. Litera-
ture, the menstruum of all knowledge, the
medium of all thought, the world's great
storehouse of fact and inspiration—shall not
literature overtop all the sciences and arts, in
the system of education? Shall we not de-
mand, as the first requisite of culture, a
knowledge of the great epoch-making books
in all languages, of literary form, of idioms,
of style?

But how is it, in fact, with our educators?
Have they made literature a subject of para-
mount importance? On the contrary, it is the
most neglected and abused branch of study,
at least in American schools and colleges.
Where it is taught at all it is only taught par-
tially and inadequately. What a farce is the
teaching of "English Literature" in most of
our higher institutions of learning! How lim-
ited are the periods, and how few the books,
laid under tribute! The student is like a swal-
low skimming over the surface of a deep
river. A dip here and there, a mere ruffling
of the surface, and then away, without so
much as a moment's pause to look down into
the fathoms of clear water beneath. What
can a student learn, even of English litera-
ture, in the brief time and by the summary
methods devoted to the subject by most of
our American colleges? And English litera-
ture is only one section of the broad subject of
literature. Why English literature?—why not
universal literature? Are the world's great

thinkers and the world's great books to be
found nowhere outside of the English-speak-
ing nations? By no means. Even among
modern nations, we Anglo-Saxons cannot
boast the only literature. Wherever there is
a language with a structure there are books
with which the highly-developed, intellec-
tual man should be acquainted. There is
neither sense nor reason in drawing the line
at Shakespeare and shutting out Dante and
Goethe simply because they are not English.
What the thorough and sincere student of
literature desires to become familiar with, are
the world's great books and thinkers, irre-
spective of language or race. The only ex-
planation of the fact that English literature
alone is taught in our colleges, is that the sub-
ject is thus necessarily and purposely nar-
rowed to comport with the time and attention
devoted to it. People who try to build houses
in a day generally compromise on booths.

There can be no question that professorships
of literature are demanded, if not in our col-
leges, at least in our large universities. Every
year the number increases of young men who
apply for some sort of special and thorough
literary training and culture, at the doors of
our leading educational institutions. They
are offered their choice between an exhaustive
philological course in Anglo-Saxon, Gothic,
Old Norse—gnarled and venerable roots of
the English language—or a more elegant
course of the English masters in prose and
verse from Chaucer down to the present time.
Both courses are good as far as they go; but
both are partial and inadequate for a person
who desires to make literature the study or
business of his life; and in this age of special-
ists it is natural to suppose the number of
such students must be large and growing.

What seems to be demanded, in university
courses, is a department of literature wide
enough to take in Homer and Robert Brown-
ing, and deep enough to include something of
the philosophy of literature. Such a course
would appeal to men whose philological train-
ing has been completed—advanced students
who have read some of the best Greek and
Latin poets in the original, and who have
a sufficient acquaintance with Anglo-Saxon
and Gothic to understand and appreciate most
of the archaic words and speech forms to be
met with in English literature from Chaucer
to Shakespeare. With a good philological
basis to build upon (and the student's phi-
lological training in Early English should be
contemporaneous with his Latin and Greek),
the instructor would have no difficulty in
acquainting his pupils with the transcendent
beauties of the world's masterpieces in litera-
ture. The first step, of course, would be a
thorough acquaintance with the great works
of genius in universal literature—a task
which, of itself, should consume far more
time than is now given to rhetoric, English
literature and English composition combined.
Then should follow a course of lectures on
the philosophy of literature, including such
particulars as literary ethics, style, laws of
poetry, etc. Finally, the course should cul-
minate in criticism and production; the chief
object of study throughout being the prepara-
tion of the student to do literary work art-
istically, conscientiously and effectively. There
is far too much slipshod, careless writing in
this country to-day—writing that depraves
literary taste and lowers the standards of all
intellectual work. If we are to have any
American literature in the immediate future
(and who does not hope and expect that we
shall), there must be some influence set at
work which shall counteract the effect upon
our coming writers of the present vitiated
style in fiction and poetry, and the absence of
precision and grace in didactic prose. This
influence, evidently, can proceed only from
the schools. It should obtain in the form of a
literary training so broad, so thorough, so
inspiring as to produce a school of modern
American writers whose work shall rank with
the classics. This may not be accomplished
in one or two generations—probably it would
not. But the result would be cumulative.
We might not have a Shakespeare or a Milton
in a hundred years, but we would very soon
have something better than sensational novel-
ists and drolleries—sentimental poets.

Why shall not literature be taught? There
is the demand, on the part of a great army
of cultivated, earnest young men and women
who are interested in literature as the sub-
limest of studies, the most beautiful of arts.
Here is the supply—grand libraries; grand
men—scholars, authors, critics—fully qual-
ified for guiding the investigations and devel-
oping the talents of their pupils. Here are
the great institutions of learning, and the
money to establish the needed professorships.
Why shall not literature be taught?

May we not hope that, in the near future, it
will be taught? There are already silent and
outspoken advocates of this new movement in
all our educational centres. The need of a
better literary training, not only for litera-
teurs, but for lawyers, public speakers, min-
isters, teachers, is getting recognized. What
institution will take the first step in the right
direction?

THE HEAVENLY PARADISE.

The Vision Beyond.

To us who abide amid the changes, toils
and trials of this world, the veil, separating
us from the glorious company on the other
side, seems to be impenetrable and to shut
from us the light of the Divine Presence. It
is only our seeming. The veil is very thin.
The dead are yet of our company, a part of
the column which has marched on over the
river, still keeping step to the music of re-
demption, sounding along the corridors of
death. We hasten after them up "the steep
of light." To us who remain their struggles
and victory are constant sources of inspira-
tion and help. The grace which enabled them
so to triumph abounds toward us, and in the
end shall elevate us to their high estate.
Even here the believer antedates the joy of

that ecstatic state. If he can realize the great-
ness of the provision made for him by our
blessed Redeemer, even here in the night of
faith he will raise a song of praise, and amid
Egyptian darkness there will be light in his
dwelling. Even before translation, you may
have a generous sample of the experience to
open to his people over there, a single cluster
from the true Vine, a handful of fruit from the
tree of life flourishing in the Paradise of God.

The Right to Enter.

Some people are very curious to know
whether or not they will be allowed to enter
heaven when they leave this world. The an-
swer to the query is not difficult. If they
would but read the Word, in a devout spirit,
they would be able to ascertain the requisites
for admission to that blessed realm. To be
admitted, you need to be able to join in and
enjoy the services there; for there will be no
spectators in heaven, no idlers, no tramp
class, no silent partners. All will join in the
song and joy. As an old writer says: "Every
one will get to heaven who can live there."
But he cannot live there without taking part
in the worship; and in order to do that, he must be renewed and fashioned
after the heavenly type. What that type is,
the Book tells us. You must be holy, for
"without holiness no man can see the Lord." You
must be clean, for "there shall in no
wise enter in anything that defileth." You
must be pure, for "the pure in heart shall see
God." In a word, the preparation for
entrance to heaven is the possession of
Christian character.

Meet for Heaven.

Fitness is the one indispensable condition
of entering heaven. With this furnishing
you will be sure of admission whatever else
you may lack; without it, you will be certain
of exclusion whatever else you may have.
Adaptation is the supreme law of the place.
To admit people to heaven who are unfit to
live there and enjoy the society and the songs
of the redeemed, would be to turn that place
of felicity into a purgatory. In this sense,
heaven is the survival of the fittest. Hence,
if you would know whether you are to attain
heaven, endeavor to learn whether you are fit
to go there. The elect are the fit; the repro-
bates are the unfit. The wedding garment is
meekness of character and life—an internal
state rather than an outer form; what the
man is, rather than what he does or puts on.
You may say a thousand prayers and speak
with the tongues of men and angels, without
a passport to the Paradise of God. To go
there, you must be fit to go and abide in the
presence of the holy.

Rather Glorious.

The glory of Christ, we may well suppose,
will constitute the rapture of heaven. The
glory of His person will be very great. The
outburst on the mount of transfiguration, the
revelation of the divinity veiled in the flesh,
was awe-inspiring and assuring. The three
apostles who were present could never forget
the scene. St. Peter long afterwards makes
reference to it in one of his epistles; St. John,
who had lain in His bosom, had heard His
heart-beats, and been present at many impor-
tant transactions, had never witnessed the
like. To one who had seen so much on earth,
we might well suppose the revelations from
heaven could be no surprise. But this was
not so. This same John, when in the vision
of Patmos he saw Him with the seven stars
and the flaming sword, and with a counte-
nance shining like the sun, was overpowered
by the unexpected vision and "fell at His feet
as one dead." The revelation surpassed any-
thing which even the beloved disciple had con-
ceived. If, to him who had stood so near the
Master in person and sympathy, the spectacle
of His heavenly glory was so enrapturing,
what must it be to those of us who have moved
further from the sacred centre? Glorious as
was that life on earth, it will be in the heav-
enly state "rather glorious."

The Surprises of Heaven.

When in our favor, surprise is a source of
genuine delight. The value of the gift is en-
hanced by the unexpected manner of its com-
ing. To learn of it beforehand is to dull the
sense of pleasure in us. Surprise, which has
so often enriched our earthly experience, can
hardly fail to be an important element in our
future felicity. The entrance to that blessed
realm will be a surprise, and, as ages elapse,
there will be ever new revelations of the glory
of God and of His Christ which will thrill the
soul with fresh delight. To know God more
perfectly, in His character, attributes and
plans for the government and salvation of the
world, will cause us to wonder at the poorness
and narrowness of our preceding conceptions.
We have known something of His power,
majesty, intelligence, but we shall know His
love, as never before, when he receives us
home and presses us to His heart. The prod-
igal never knew his father until he came back
from his wanderings to find the fatted calf
killed and the best robe made ready. The
poor thoughts he had had of his father all
gave way to a sense of gratitude and raptur-
ous delight when he found the father waiting
and longing for his return. Surprise, too,
must attend our enlarged knowledge of the
plans and operations of God, reaching back
into the depths of eternity and sweeping over
the Gospel field to the future. Their breadth,
persistence, benevolence, must open to finite
minds larger views of the divine economy in
its adaptation to the two worlds. The glory
of the church, as elevated to the Divine Pres-
ence, clothed in white robes and bearing
palms, will surprise us. How great the num-
ber! How attractive in character—without
spot, or wrinkle, or any such thing! In the
new environment, too, there must be much to
admire. No tears, sorrow, sickness, in that
celestial sanitarium! No one can ever desire
to leave that blessed habitation, the dwelling-
place of angels and of God.

Miscellaneous.

HEROIC MANHOOD THE BEST TRIBUTE TO HEROIC MEMORIES.

(From a speech by REV. J. E. C. SAWYER, D. D., before Berkshire Post, G. A. R., at Pittsfield, Mass., Sunday evening, May 26.)

An Apostolic Hero.

It is the voice of a hero which he calls upon us to be heroic. There has never lived a manlier man than St. Paul. From the commencement of his ministry to his martyrdom, his life was one constant display of splendid achievement and endurance, of most magnificent heroism. He carried the banner of the cross from city to city, from nation to nation, from continent to continent, from Jerusalem to Rome and from Rome to Illyricum, everywhere encountering persecution, peril, cruelty, loneliness. Of other religious teachers, however zealous, he could say, "Are they ministers of Christ? I am more: in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice I been beaten with rods, once I was stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, which cometh upon me daily, the care of all the churches." But none of these things moved him, neither could his life dear unto himself, if he might finish his course with joy and fulfill his ministry which he had received of the Lord Jesus. And when the end drew near, when, aged and solitary, trembling with weakness and cold, he wrote his final letter to his chosen son in the Gospel, he could say, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also that love his appearing."

Such was the lofty, heroic quality of him who, by his example as well as his words, calls upon us to be heroic. Heroism is always an inspiration. All heroic lives say to us, "Be men." True manhood is always heroic.

To-night we pause to listen to the call to manly resolution and lofty heroism which comes from the heroic example of the gallant soldiers of the Union who have fought their last battle and gone to swell the ranks of those ancient armies who like a misty cloud of witnesses are watching with undiminished interest the career of the country which they gave themselves a willing sacrifice, and the conduct of those on whom fall the responsibilities of the present time.

On fame's eternal camping-ground

The victors' tents are spread,
And glory guards with silent round
The bivouac of the dead.

From every grave that shines a hero comes the call, sweeter than as though it were breathed through silver, more clarion than as though it were blown through bronze. "Be men," be the soldiers of duty, be the loyal sons of America, do the duties of to-day; be heroes on the battle-field of life!"

Heroes of Yesterday.

The sublime uprising of the loyal hosts of this nation for the defense of its unity was an event unparalleled in history. The homes of the North were not in peril. It was the integrity of the nation that was in peril. It was the national ideal that mustered millions for its defense. It is hard to realize that it was a generation ago, so long ago that many of the fathers and mothers born in the land can have no personal memories of it to relate to their children. To them as to the still younger generation the wonderful events of those days can never be so vividly pictured that they can fully realize them. How hard for the young people of to-day when they see a few veterans, mostly gray-haired and many infirm, marching on Decoration Day or assembled in a regimental reunion—how hard for those who are the broken remnants of the armies of the Union—to form even an imagination a picture of the full regiments of the flower of the youth of our country which were rapidly recruited even among the sparse population of rural neighborhoods! How hard for them to realize that academies and colleges were emptied of their students, that plough and store and office and the dear home fireside were promptly forsaken at the call to arms, that the bridegroom and the lover could not be held back by the sweetest of restraints, and even were bidden to go by those who loved them most dearly! They cannot see the father stooping to kiss for the last time the infant in its cradle and the rosy-cheeked darlings in the trundle bed; they cannot see the brave boy bid farewell to father and mother and clinging, weeping sisters; they cannot see the companies of women, young and old, at work preparing comforts for the camp and list for the hospitals; they cannot see the State camps where the newly-recruited companies learn something of tactics and enjoy a perpetual picnic. How vivid to the memory of the veteran, but how far away from the scenes of to-day, the regimental farewell, when the whole surrounding country filled the streets as a thousand volunteers marched to the station or the steamer, many of them to perish in the field of battle, many of them to perish with more painful agony amid the horrors of the prison pen, many of them to return with disease or wounds that shall make succeeding years a continuous martyrdom. Laughter and tears, sob and martial music, throbbing hearts and whispered farewells, mothers breathing a last blessing, fathers walking beside slender strapping soldiers and craving vainly the privilege of carrying the heavy knapsack, sons of toil and sons of luxury with equal ardor pressing forward to the privations and perils surely awaiting them, heads erect, faces resolute, footsteps firm! The weary marches, the wasting sickness, the lonely nights on picket, the ominous quiet before the battle, the awful yet glorious excitement of the engagement, the second the third, the sudden slaughter of the mad tumult of the charge, the moans of the wounded breaking mournfully on the silence of the night, the lonely death in the darkness—all these are far, far away from the prosperous and pleasurable life of to-day. They are the minority for whom the scenes of the war are actual memories instead of unreal imaginations. Let the many who really know nothing of them imagine them as fully as possible. Terrible and glorious were those days. Those strenuous, tragic years cannot be too frequently reviewed. Men found life well worth living when it gave them such abundant opportunity to die in a noble cause.

True Heroism.

The wars of the world through all its history present no more splendid examples of heroism than those furnished by the soldiers of the Union armies.

Heroism is more than courage, and more than fortitude. These are its lowest elements, though they are essential. In courage and fortitude the soldiers of the Confederacy were perhaps not inferior to our own. The splendid success of the Union armies was not owing to their having courage to face. The best blood of the South was all in the field, and it was far from being an inferior type of manhood. The soldiers of the South were brave by the instincts of their blood, by the traditions of their past, and by the necessities of their situation. Their courage and endurance were nerve to desperation. They were fighting for their own soil, and they felt that their all was at stake. Real heroism is always magnanimous, and none confess so readily the splendid fighting qualities of the soldiers of the rebel army as those who conquered them. The best proof of the heroic valor of our own soldiers is that they succeeded in overcoming foes so worthy of their steel. The opposition encountered by the Northern armies was far more formidable than had been anticipated, and there

were dark days in the war when to great minds the issue seemed doubtful; but the courage and faith of the Union soldiers never failed. In countless instances they moved gallantly forward to almost certain death; many who were fatally wounded, and knew it, fired one shot more before they fell from the field of blood. Their fortitude was supremely shown by the nobility of their endurance of the horrors of Andersonville, when existence was a living death. There are veterans now living who have passed through the agony of a hundred deaths. Some survive who were told that there was only one chance in a thousand that surgery would save them, and smilingly took that chance. For others existence is, and for years has been, continual physical torture most bravely and uncomplainingly borne. The courage and fortitude of our soldiers were heroic in the loftiest degree. No nation ever showed the spectacle of so many hundreds of thousands of her sons absolutely reckless with reference to peril, pain and death.

Yet the loftiest type of heroism is more than courage and fortitude even when they are exemplified in extreme power. The proportion of courage and fortitude is far below the shining summit of the loftiest type of heroism. Courage and fortitude may be normal and instinctive. Heroism is ideal. The loftiest type of heroism is nurtured by the loftiest of principles. Our brave soldiers were real heroes because they were true patriots. They were ready to make even the supreme self-sacrifice for the unity and perpetuity of the nation. This was that which made them

"One equal temper of heroic hearts," strong in will
To strive, to seek, to find, and not to yield."

The love of glory has inspired to heroic courage and endurance, and the love of glory is a sentiment too lofty for a mean mind to feel, but the love of glory as compared with love of country, is as starlight to sunlight. The honor and inviolability of the flag, the unity and the preservation of our nation, were the objects that filled the thoughts of our heroes. It would be unjust to say that the national life and the national unity were threatened. The love of country was more potent than love of home and love of life. Sectional, political and race differences all were merged and lost in one common impulse of patriotic devotion to the salvation of our country. Our heroes were of the type of Leonidas and Miltiades, of Brutus and Regulus, of Winkfield and William of Cavour and Garibaldi, of Warren and Washington. They counted not their lives dear unto them if they might by their blood redeem their country. Patriotism was their master-passion, and the love of country ranks next to the love of God. The tenderest ties are sundered by the heroic self-devotion of the soldier patriot. How much it cost to give up home and wife and children, who can tell? But the sacrifice was cheerfully made. From forest and farm, from lumber camps and academic halls, the volunteers came by hundreds of thousands, summoned by a call immeasurably more magic than the signal of Roderick Dhu. Not less heroic was the patriotic devotion of the mothers, wives, sweethearts, who bade them go, although the parting cost them heart-break.

Our heroes were successful. Their self-sacrifice wrought the nation's salvation. Three hundred thousand of them laid down their lives before the fearful strife was ended. Hundreds of thousands more have had their days shortened by disease and wounds. But by their sufferings and their blood our heroes saved the nation from destruction and purged it of its greatest sin.

"They never fall who die
In a great cause! The block may sink their graves,
Their heads may sicken in the sun, their limbs
Struggle to rise, but they will not rise,
But still their spirit walks abroad. Though years
Elope, and others share a dark doom,
They but augment the dead and sweeping thoughts
Which overpower all other, and conduct
The world, at last, to freedom."

The Sacrifice Redemptive.

But we need no vision of the future to assure us of the success of those who died for the flag and for freedom. The sacrifice they made has already proved redemptive. Their graves are scattered through all the land, and each grave holds the dust of a savior of his country, whether it be marked by a costly monument or be undistinguishable in a nameless mound. Only by the costliest sacrifices—the blood of the best and bravest—could the nation be redeemed. This great nation, saved, united and prosperous, is their monument. The black stains of slavery are washed out by their blood. They died for the whole land, and even the States which were in rebellion now rejoice that the Union was preserved, and that they have a part in the glory, the power and the splendid future of our common country. The defeat of secession and the extinction of slavery were the doom of sectionalism, and the glorious flag of the United Republic is now dear to the sons of South Carolina as well as to the sons of Massachusetts. We are one people in the love of our common country from the Everglades of Florida to the shores of the great lakes, the mountains of New England and of Oregon and the wilds of Alaska. Slavery was sectional. Freedom has proved national. Sectionalism now finds no support in even material interests. The emphasis of all political parties is already on issues that are not sectional. There is not a county in any corner of the country, North or South, where old soldiers of the Union armies have not settled, and they have raised up sons like themselves. In some localities the sin of undue race prejudice weakness and peril, but there is not now a single State whose atmosphere is malodorous with lingering treason. Some old leaders of the late cause now and then display their sectional fanaticism and folly on public occasions, but the masses of the people around them do not sympathize with them. Even in the South the chivalrous admiration they once inspired has been transformed into tolerant respect for their fossilized antiquity. The great misfortune that at different times have visited Southern cities have been met with sympathy and succor from every city and town of the North. The long death-agony of Garfield was watched with similar and equal solicitude by South and North, East and West; the magnanimity of Grant and Lincoln is gratefully recognized from the Potomac to the Gulf; and the centennial of the inauguration of Washington has received a truly national commemoration in our great commercial metropolis, in which have participated visiting multitudes from all sections and in numbers vastly than any commemoration of any character has ever before drawn together in the whole of human history. All parties and all sections class loving hands above the graves of our heroes; and the nation is one in its great patriotic heart, one in its lofty enthusiasm for progress, one in its prophetic vision of a future vastly greater than its past, a future in which a liberty-loving, intelligent and Christian nation of hundreds of millions shall develop from glory to glory and become the leading power in the parliament of the world. We owe it to the memory of those who died for the unity of the land, that we recognize that they were the growing unity of feeling and interest and hopes now so strong and steadily becoming more pervasive and more potent. The unity which has been cemented by blood is a deep sacramental fellowship.

Heroism To-day.

We can best honor the memory of our glorious dead by imitating their virtues. The circumstances of these peaceful, prosperous years are not so stirring, their issues are not so immediate, heroism has seldom opportunity for such tragic self-surrender, as in those years of confused noise and garments rolled in blood; but there is ample demand for lofty manhood, and there is always room for the heroic element in human life.

There is always need of courage. The great need of the hour is moral courage, the determination to do right at any cost. It requires courage to stand for convictions rather than traditions, for political party rather than partisan policy, for the acknowledgment and admiration of character rather than the adulation of success, for magnanimity rather than meanness and revenge, for honorable poverty rather than ignoble wealth, for conscience rather than fear, for breadth of

vision rather than narrow and constricted intolerance, for the duty of to-day and the question of to-morrow rather than dead issues of the past.

The ideal should have larger hold upon us. Life is real in proportion as it is ideal. The material has real place in our calculations and affections. Life is real in proportion as men are inspired by a sentiment, a conviction, an affection. It was an idea that mustered millions of men, an idea that came from the place themselves a voluntary sacrifice upon the country's altar. Power is not in material possessions, not in cotton or corn, not in mines or machinery, not in warehouses and docks, not in gems or gold. Thought is power. Principle is power. Faith is power. Love is the most potent of powers. Ideas can make gold flow from the heart of the mountains, can knit every part of a broad continent together with networks of steel, can launch at arm's length a ship triumphant on the billows of the sea, can overtake and capture the lightning and make it light-bearing and slave. And when ideas become convictions and inspire affections, they are omnipotent. Ideas shape the destiny of nations and mould the characters of men. As no noble building, no divine cathedral, can rise without there has first been a vision of it in the mind of its designer, so no noble character can be built up except by inspiration of a grand ideal. The ideal side of daily duty lifts it into the glory of a ministry such as angels might desire to engage in. The ideal side of business redeems it from sordidness, makes every calling meditative, subordinates the getting of wealth to the achievement of worth. Thought is creative, conquering, kindly. The spiritual is the substantial. The ideal is the only really practical power. A man's personal force is conditioned upon the clearness and intensity of his convictions. Live under the influence of the ideal, and you will leave a permanent impression on your community. Better principle with poverty than wealth without worth. An ideal can lift the meanest into manhood and make the weakest strong. They march to lofty music and move onward to certain victory who live for the ideal. When human life ceases to be ideal, it becomes bestial.

Let us learn anew from the memory of our heroes that there is infinite gain in voluntary loss for a worthy cause, that self-renunciation is the secret of power and immortality. The way of the cross is the way of light and the highway of undying influence. Our dead heroes are immortal in the stability of the republic, in the perpetuity of the sublime ideas for which it stands. Self-sacrifice is the salvation of selfhood. To live for self is to make a failure. He that will gain his own life shall lose it. To live for others, to be ready to die for those we love or those in peril, to prize the public welfare above our selfish interest, this is real living. To surrender all at the bidding of a noble moral enthusiasm, to reckon all things loss for Christ, to die to selfishness, this is life indeed. Sacrifice is the invisible sceptre of all real royalty. He that gives all gains all. The inexorable necessity for suffering and death seems an inscrutable mystery, but when sacrifice becomes voluntary the clouds dissolve, and the smiles of heaven illuminate the pathway of pain. The mystery of sacrifice is deep, but it is dark only to the selfish or the selfish. The land in whose soil heroes are sown as seed, harvests heroes as naturally as the wheat that falls into the ground and dies produces a crop. The memory of our heroes says to us: "Think not of self. Take not thine own ease regardless of the need of others. Make life a ministry of sympathy for the sorrowing, of relief for the distressed, of service unto all. In devotion to noble aims, die daily to all mean ambitions. Make life less selfish and more soulful. To give all is the height of economy. To gladly lose one's life is to find it."

Die to Live.

The crowning example of the glory and the power of self-renunciation was the Son of Man, who came not to be ministered unto, but to minister, and to give His life a ransom for many.

The example of our heroes should

Intensify our Patriotism.

It may not be the privilege of the young men of to-day to die for our country, but they can live for it. We cannot love our land with too enthusiastic devotion. The public welfare should be first in our thoughts. The days of peril for our nation are not past. There are perils from ignorance, perils from the great wealth of some, perils from the poverty of the many, perils from the mixture and from the antagonism of races, perils from strongly entrenched evils that corrupt youth, and wreck manhood, perils from political partisanship and corruption, perils from the too rapid admission to the franchise of vast masses of immigrants who have slight knowledge of the character of our institutions, perils from our unexampled prosperity itself. Only thoughtful, earnest, unselfish patriotism can protect us from these perils. Each individual should have the honor, glory and perpetuity of the nation steadily in view. We should make the most of ourselves for the sake of our country, for the character of the nation is determined by the quality of its citizens. We should make the most of our influence for the purification of political methods, for the increase of income for the diminution of vice, for the increase of a better feeling among all classes of our people, for the selection of the best possible men for office, and for the promotion of morality and religion. We may regard ourselves as comparatively unimportant units among the many millions of our population, but the triumphs of a nation, like the victories of an army, are conditioned upon the fidelity of the individuals that in the aggregate form the masses. The patriotism of every citizen, like the heroism of every soldier, is demanded, and is of immeasurable value. Every character tested for good or ill in a crisis, and every hour in a nation's life is critical.

Our patriotism should be enlightened, broad, magnanimous and self-denying. While embracing every part of our common country, it should do its utmost for the party and elevation of our own community, and to increase the sympathy of our locality with loyal citizens everywhere in our immense national domain.

I often wonder concerning the reflections of our young men, those just entering upon the work of life, under the influence of the services of Memorial Sunday and the impressive observances of Decoration Day. The very young are touched by a sentiment that we cannot expect them fully to understand. The middle-aged have personal memories of the war. What thoughts, what emotions, what resolutions does the sacred commemoration of the heroism of those who served the Union inspire in our young men? Do they lay its solemn and thrilling lessons to heart? Do they try to realize the heart-stirring specialties of the war, its splendid enthusiasm, its fearful hours of suspense, its glorious seasons of exaltation, its sacrifice of hundreds of thousands of young lives as boyhood, as ardor, as hope, as the triumph of the greatest epoch in our nation's history? To whom shall the memories of heroes call eloquently and effectually if not to you, young men of America? Let the children scatter tenderly over the graves of our heroes the flowers of the field, the stamens and the fragrant roses; let the old bring cedar and cypress, oak and laurel; but let the young men dedicate themselves as a life-long memorial of the influence of heroic examples. Consecrate the white flower of a stainless life to the service of country, humanity and Christ. "O that you like me

Comrades, three words epitomize the sublime principles of the Grand Army of the Republic—

Fraternity, Charity and Loyalty!

The impressive associations of this memorial season, the tender and beautiful services of Decoration Day, the sacred memories of the past, must deepen our devotion to those principles. Let them not only strengthen the ties of our brotherhood within our order, whose ranks are so rapidly thinning as the years go by; let them not only deepen our devotion to the relief of our comrades in distress and our loving care for the families of those who gloriously rest; let them not only intensify our loyalty to the land of our love, and for which we would have counted it

sweet to die; but also let those great and pregnant words receive a new consecration, let them be the symbols of the brotherhood of all noble souls, of all hearts of unselfish and heroic temper, of a charity that takes to its sympathies all that suffer, of our entire loyalty, rising even above love of home and love of country, our loyalty to the great republic of God, to the blood-stained banner of the cross, to the Great Captain of our salvation, who was made perfect through suffering that He might bring us to glory. Let the beautiful and sacred rites of this memorial season make us better comrades in the great brotherhood of humanity, make us knightly defenders of all who are weak and helpless, make us better citizens in the commonwealth of Christ. Let us be true and valiant followers of that great divine Commander who heard the prayer of Washington, who inspired the wisdom of Webster, who gave insight, patience and magnanimity to Lincoln, who was with Grant on the mountain when his suffering was manifested by the fortitude of his faith and the fervor of his Christian charity, that Saviour whom Logan gladly confessed. Then shall we conquer though we die. Fading flowers will by loyal and loving hands be placed upon our graves as one by one we fall; but each Christian soldier who fights the good fight to the end will receive at the close of the conflict, as he rises to the glory of an endless life, an amaranthine crown from the hand of Him whose sacred brow was wounded with the crown of thorns.

NEW ENGLAND EDUCATION SOCIETY AND BOARD OF EDUCATION.

A SINGULAR communication from the Board of Education recently appeared in ZION'S HERALD, which was signed by men whom the church delighted to honor, probably under a pressure of other duties preventing their careful revision of the article. It commences with an appropriate allusion to the noble and providential work and claims of the Board of Education, then falls into a lamentable historical inaccuracy, which, unless guarded against and corrected, will prove a serious injury to the work of many Conference Societies who are aiding worthy young men in their preparation for the Methodist ministry.

The writers say: "The original intention of all General Conference legislation on the subject was:—

1. "To give the Board of Education one full and undivided annual collection in every Sunday-school in the connection.
2. "To make the observance of Children's Day general throughout the entire church, and to utilize this day to give prominence to the work of the Board in aiding worthy young men to prepare for the ministry and for Christian work.
3. "To take the annual collection for the Board on Children's Day in connection with the special Sunday-school service held on this day, in whatever part of the house of worship such service may be held.
4. "To have this collection from every Sunday-school go into the treasury of the Board of Education located at New York.
5. "In case another educational collection for special Conference objects should also be taken on Children's Day, then all contributions of the day, unless otherwise designated by the donors, should be equally divided between the Board and such Conference objects."

The above points, as we believe, are clearly in accordance with the law of the church in its true intent and spirit."

The first point is well taken, but the rest owe all their strength to the signatures of the article. The second point is misleading. The object of the Board of Education is more than to aid "worthy young men to prepare for the ministry and for Christian work." A large proportion of the funds of the Board of Education, together with the annual collections on Children's Day, belong to the "Sunday-school Children's Fund," "to assist meritorious Sunday-school scholars" (of both sexes) "in obtaining a more advanced education." Compare charter under which the Board of Education was organized, Dec. 30, 1869, and Discipline, § 344, § 6. The third point is purely imaginary. No such action was ever taken by any General Conference or was ever published in any Discipline, and the same is true of the fourth point, which rests upon the third. The fifth point is based evidently upon a misconception of the spirit and intent of the action of the General Conference in 1884.

Those in the sub-committee of that Conference, where this subject was discussed at length, are aware of the collision which existed between the Board of Education and the various Conference Educational Societies, respecting the collection on Children's Day. Many pastors deemed it more practicable to take the Public Education Collection on Children's Day; and, holding it to be contrary to the Discipline to call a collection taken from the congregation attending a Children's Day concert exercise a collection taken to the Conference Educational Society. On the other hand, it was found that most Sunday-schools on that day took their collection with the congregation at the public concert exercises.

Here, then, was a mixing of the interests of the Board and its auxiliaries, and in justice to both the Conference ordered that, "In case it be deemed advisable to take the Public Education Collection on Children's Day, all contributions of the day, unless otherwise designated by the donors, shall be equally divided between the objects named," i. e., the Board of Education and the Conference Educational Society. There was no legislation to the effect that one collection from the congregation at a Children's Day concert exercise should be sent to the Children's Fund of the Board of Education, and that if a second collection for education is taken that day it should be divided equally between the Board of Education and the Conference Educational Society, nor is there anything in the Discipline to that effect.

We fully appreciate the great importance of the Board of Education and its immense influence for good in New England, as well as throughout the Middle and Western States, in aiding worthy young men while in their preparation for the Methodist ministry, and in aiding others of both sexes in securing an advanced education; but we would not undervalue the work of Conference Educational Societies, some of whom were in existence many years before the organization of the Board of Education, and have aided hundreds of worthy but indigent young men while preparing for the work of the holy ministry in our Zion.

After years of service in this cause, we also regret the attack made in the article referred to, upon the local system of at least part of the Conference Educational Societies, of which the one in New England is an illustration. If this is an attempt to destroy confi-

dence in our Conference Educational Societies by making them seem illegitimate, and to cut off their resources that they may be compelled to surrender their charters and allow the Board of Education to take the entire work into her hands, the wisdom of the act to many minds will be questionable.

N. T. WHITAKER,
Sec. of the N. E. Education Society.

MAINE CONFERENCE TEMPERANCE REPORT.

MR. EDITOR: Will you permit me to call attention to an error in the Maine Conference Minutes just issued? These Minutes contain an incorrect copy of the report of the committee on temperance. The committee reported, among other things, as follows:—

"Resolved, That we re-affirm our resolution of one year ago, that we will not support, in national, state or municipal elections, any party or person who is not thoroughly and unequivocally committed to the principle and practice of prohibition."

For this a substitute resolution was offered by Rev. John B. Lapham:—

"That we, the members of the Maine Conference, renew our pledges to the enactment and enforcement of prohibitory legislation by all practical means, and to this end will vote for such men and measures as, in our judgment, will be most effective in destroying the rum traffic with its diabolical influence." (The italics are mine.)

This resolution, with a preamble and other resolutions reported by the committee, was adopted. But the Minutes make the committee sign it as a part of their report and entirely omit the resolution first above quoted. I wish to say I never could be induced, under the circumstances, to sign this latter utterance, because (1) it was a retreat from the position taken by the Conference one year before, namely, that of the first resolution; because (2) it was confessedly offered and adopted for the reason that the first resolution might commit the Conference to a third party, notwithstanding the fact that the Conference had previously adopted the first resolve and members voting against the latter acknowledged the latter to be a complete and comprehensive statement of duty; because (3) it is so evasive and elastic that members may, under it, consistently vote for license and rum-sellers if only their "judgment" can be induced to see therein "practical means" of "destroying the rum-traffic;" because (4) it is not a square, fearless resolution, and the Maine Conference may regret it. I don't want to stand as a signer of that resolution. The first duty of a Christian to the State is fearlessly to ascertain and espouse the right, irrespective of resulting complications. It is no part of that duty, after a comprehensive statement of right is clearly known, to look ahead for the discovery of unpleasant results and then "hedge" under a specious phrase "practical means" and "our judgment." I ask the privilege to repudiate that substitute resolution appearing as a part of the committee's report, in toto.

FRANK C. HADDOCK.

TEMPERANCE ITEMS.

—Rev. Chas. Garratt points out that £10,000 is spent every day in Liverpool for strong drink.

—It is estimated that there are at least eight temperance periodicals in this country. This, of course, does not include the religious press, which is a unit against the curse.

—The papers report that the Pullman Company took out six hundred liquor licenses in one week for many Pullman cars. Yet Mr. Pullman will have no alcohol in his model town, knowing so well their pernicious influence. — *Bulletin.*

—The Pawtucket, R. I., Young Woman's Christian Temperance Union has obtained permission to distribute "tobacco leads" in all the public schools.

—Fewer tobacco colicisms in air and brain and a less alcoholic air are the prime necessities of the current newspaper. — *Frances E. Willard.*

—The white ribbon "Temple Hotel" in Washington, D. C., owned and managed by Mrs. Sarah D. LaFetra, president of the W. C. T. U. for the District of Columbia, has been a remarkable success. A strictly temperance policy has paid so well, financially, that a new and attractive building has been secured for a more extensive venture on the same principle. The new "LaFetra" on H. Street near 14th, will be five stories high with a hundred rooms and all modern appliances.

—Thomas V. Cator, a prominent lawyer of San Francisco, says that the insect phyloxera is fast becoming a powerful ally of the temperance cause. Pure grape juice has become so scarce through its ravages, that extensive adulteration is almost universal. Thousands of people, who seem to have no fear of that worst of all poisons, alcohol, are loudly decrying against these "dangerous adulterations."

The National Commission announces that unless some remedy for a new species of phyloxera can be found, the wine business will suffer frightfully.

DISTRICT MEETING OF THE WOMAN'S HOME MISSIONARY SOCIETY.

A MOST successful and interesting district meeting, under the auspices of the Woman's Home Missionary Society, was held at Newton Centre, Wednesday, May 30.

A prayer-meeting was held at 9.30 A. M. This was followed by an address of welcome most cordially given by Mrs. Dyer, of Newton Centre. Mrs. T. C. Watkins responded in behalf of the ladies of the district.

The district secretary, Mrs. S. A. Jacobs, called the roll, to which all but two of the auxiliaries on the eastern division of the Boston District responded either by letter or through a representative. The reports were most encouraging, showing a decided increase in interest and work.

Mrs. George Mansfield gave a very able address upon "Supplies," in which, by citing several striking incidents where good has been accomplished through this bureau, she plainly showed the need of increased interest and effort in this branch of the work.

Miss Richards, superintendent of the Bethany Mission, No. 6 Canal St., held her audience spellbound while giving an account of her rescue work in the North End of Boston.

Mrs. May, an Italian lady, highly cultivated and deeply spiritual, who with her husband is engaged in missionary work among the 30,000 Italians in the North End, and who are the only Christian missionaries among them, gave an interesting account of the development of the work. She spoke of a fear of the work having to be abandoned on account of inadequate means for its support, and expressed a hope that Christian people would lend a hand to aid in extending the Gospel to this mission field lying in their very midst.

The afternoon session was opened with prayer by Dr. Clark. Rev. W. I. Haven held an interested audience for an hour while he

gave an instructive discourse upon "Immigration and its Perils."

Mrs. V. A. Cooper described the work of the Immigrants' Home at East Boston in so forcible a manner as to leave no doubt in the minds of her hearers as to the need of such a work.

Rev. W. N. Brodbeck brought the theme of "City Evangelization and its Outlook," in which he considered the advantages to be gained by the establishment of a Deaconess Home and Training School.

The ladies of Newton Centre were most hospitable in their entertainment, unexpectedly providing bounteous refreshment at the noon hour.

The music furnished during the day, under the direction of Mrs. Dyer, was excellent, and added not a little to the success of the occasion.

E. H. W.

Our Book Table.

CHRISTIAN DOCTRINE HARMONIZED AND ITS RATION-ALITY INDICATED. By John Steinfors, D. D., New York: G. P. Putnam's Sons, Price, \$2.

In two large volumes Prof. Steinfors develops his Christian scheme, beginning at the very foundation and working up through to an optimistic philosophy bright with the colors which are reflected from the clear thought-prism of the writer. It is not too much to say that for clearness of thought and expression, for reverent humility before the mighty facts of revelation, and for a beautiful unwinning of the most twisted threads until they each stand distinct and separate, these volumes are incomparable. Hence it is to be presumed that there are many cogent passages which we should like to quote, but which space forbids us to do. With the main body of these profound pages we can agree. But whatever harmonious with his views or not, we can always discover the wise calmness of his words. Prof. Steinfors has rendered to Christian scholarship a duty which should be a source of gratification to himself, to the students of the Holy Trinity School, and to the Christian world at large. How kindly beautiful are these glowing words: "Let us have faith that which is highest in us is the average height, the first and the last, the Alpha and Omega—for faith is Love is itself love; and Love is life eternal, with infinite capacity and unity of essence."

THE EPISTLES TO THE GALATIANS. By Rev. Prof. G. G. Findlay, B. A., Reading, Eng., London, New York: A. C. Armstrong & Son, Price, \$1.50.

This is a volume in the series known as "The Expositor's Bible;" and this, as others, is scholarly, able and clearly written. What we have said of the other volumes, applies equally so to this.

THE STORY OF JESUS. By Richard B. Cook, D. D., Baltimore: R. H. Woodward & Co., Price, \$2.

This is another attempt of the many that have been made in these recent years to portray the life of our Lord. It is a popular rather than a critical biography, and evidently is intended for such a circulation as more pretentious and scholarly works might not enjoy. It is largely illustrated, and therefore adapted for the use of both young and old.

THE GEM CYCLOPEDIA OF ILLUSTRATIONS. By Rev. J. G. Vaughan, B. D., Pa. D., Cincinnati: Graham & Stone, Price, \$2.50.

There have been issued of late years many books of illustration, but this seems one of the best in its quality, if not in its quantity. We can do no better than to quote a few words from the Introduction, written by Rev. Dr. Bantz, president of New Theological Seminary. He says: "It will serve as a reading book. It is full of the choicest diagrams and utterances of distinguished authors;" and "Another service which this book will render is in teaching the best form of presenting illustrations;" it will "emphasize the value of illustration in public address." It is a large volume of about four hundred pages.

THE PASTOR'S LECTURE. By F. A. Blackmer, Boston: Published by Barrows & Blackmer, Price, postpaid, \$2.25.

This is a ledger for the pastor's own private use, in which he can make a complete record of his pastoral labor and carry it with him from charge to charge. There are the following departments: "Sermons," with place, time, attendance, Scripture, subject, number of testimonies, number of requests for prayer, number of conversions and remarks; and so on in similar order through "Baptisms," "Church Accidents," "Marriages," and "Funerals." There is also a church directory. This book, faithfully used, will record for the pastor, his life work in brief, which his memory is later years can fill in as he looks it over.

BY REV. C. P. FLANDERS.

BY S. E. BRIDGMAN

ABOUT WOMEN.

BY MRS. C. M. SMILEY.

How to Observe Sunday

SECOND QUARTER

Sunday
March 10
BY REV. W. C. CROFT

JESUS

I. The Lesson

1. **GOLDEN TEXT:**
*the dead, and become
sleep!"* (1 Cor. 15: 20)

2. **DATE:** A. D. 30
after the Jewish Sabbath

3. **PLACE:** Joseph's
tomb

4. **PARALLEL NARRATIVE:**
Luke 24: 1-12; John 20: 1-13

5. **CONNECTION:** The
earthquake; the
tombment of Jesus;
and stationing the women

HOME

Monday. Jesus risen
Tuesday. Proofs
15: 1-9.
Wednesday. The
13-31.
Thursday. Appearance
24: 30-48.
Friday. At the
Saturday. Prophe-
Sunday. Risen

II. The Lesson

The tragedy was
had received its
tasted death, vol-
In its cold embrac-
come and gone, a
spiral of the discip-
of the third day
women had waited
opportunity to see
preparations, which
began on the after-
now in the gray
picking their way
to Joseph's tomb.
of the sealing of
stationing of the
as little of the
ulchre and the dis-
soldiers. They found
their amazement,
and, in place of the
embalm an angel
them that He was
not there, but had
hastened to the dis-
and tell them of
would meet them
He had promised. I
wonder the women
ulchre, and carried
to the disciples.

So far as appears
given by Mark, a
day of His resurrection
after; but from
Acts we learn that
vened before the
which our Lord
times (at least
and showed Him
Infallible proofs.
pearances are made
by Mark, appear-
emphasize the sig-
to believe in the
He first appeared
a trophy of His
having been de-
of "seven devils"
hastened to dis-
tidings, the discip-
her testimony.
story of the Em-
fully told by Lu-
statements of the
likewise disbelieve
pearance, as rec-
the apostolic com-
neat," when Jes-
their "unbelief ar-
refusing to ad-
evidence which He
of the truth of His

III. The Lesson

1. **When the Sabbath**
day, of which no re-
Jesus had come on
Friday night, Satur-
and the morning of
had come. *Mary*
women mentioned
found first at the
revealed Himself af-
— In Luke (23: 56)
night of the Crucifi-
"returned, and pre-
and rested the Sab-
commandment." They
therefore, before the
their consistency
aloes, Nicodemus
abundance of the
either ignorant of
their share. An-
burial preparations
began by Joseph and

2. **Very early** . . .
(R. V., "very early
risen") . . . John said
yet dark." They
daybreak, and the
ended, and the sun
arose at the tomb.
the week" is called
1: 9) The day of
repose was the last
The first day of the
to this succeeded to
Commandment" (V

3. **4. They said**
among themselves,
ing difficulty on
away the stone? It
stone, which had be-
front of the entrance
It was too large for
ently they did not cut
stones and of the Ro-
afterthought on the
Saw that the stone
"is rolled back,"—
that an angel had
there had been simi-
quake. *For it was*
great. — This state-
the stone explains the
women in verse 3, as
clauses parenthetical

5. **Entering into**
"tomb"). It ap-
did not enter with
the sight of the op-
been taken away by
once to Peter and
a young man — a

Review of the Week.

Tuesday, June 4.

— A monument to the memory of the late Mayor Doyle of Providence was unveiled in that city with Masonic ceremonies.

— Clara Barton, president of the Red Cross Association, has left Washington for Johnston, Pa., with a corps of trained workers.

— It is estimated that the loss by the flood at Washington will not be less than \$100,000. A portion of the Long Bridge was carried away.

— A resolve has been introduced in the Massachusetts Legislature appropriating \$10,000 for the Johnston sufferers. The Connecticut Legislature has voted \$25,000.

— The Railway Commission in their report on the fatal accident to Frederick H. Lowery on the West End Road, recommend that the electric cars be supplied with fenders.

— The President has appointed Charles L. Knapp, of New York, consul general of the United States at Montreal, and Alvin J. Reed, of Wisconsin, United States consul at Dublin.

— The Boston Chamber of Commerce yesterday discussed the proposed sites for a new building, and a decided preference was shown for the India Street and Central wharf location.

— More than one thousand bodies were recovered yesterday from the debris in the Connecticut Valley. It is the general opinion that of the population of 35,000 in the region affected by the disaster fully thirty per cent. perished.

Wednesday, June 5.

— Tarrant celebrates the 500th anniversary of her settlement.

— The Massachusetts Legislature has appropriated \$50,000 for the sufferers.

— A hurricane at Hong Kong has caused a loss of 10,000 lives and great damage to property.

— The bill giving women license suffrage has been defeated in the Connecticut Legislature.

— The French Government denies that it had concluded a treaty with either of the belligerents in Hayti.

— The great peace jubilee of 1889 is recalled to mind by the famous concert which opens to-day in the "Metropolitan" Hall.

— Marriage of Justice Gray of the Supreme Court and Miss Jeannette Matthews, daughter of the late Justice Matthews.

— The governing committee of the New York Stock Exchange is convinced that the attempt to suppress the "ticker" is not a success.

— The minute of secret service funds, as exemplified by the case of the spy Le Carron, was made the subject of a division in Parliament.

— The Aitchison statement for April makes a more favorable showing. The gross earnings were \$325,148 more than those of April, 1888.

— The solicitor of the Treasury decides that the immigration of foreign professors, contracted for by the Catholic University, would be in violation of the alien contract law.

— The fund for the purchase of a bronze statue of Horace Greeley, to be erected in City Hall Park in New York, has already reached the sum of \$10,000. The cost will be \$25,000.

Thursday, June 6.

— The "ticker" service will be resumed in the New York Stock Exchange.

— A railway has been completed to the top of Mount Pilatus in Switzerland.

— The pecuniary loss at Johnston and vicinity is said to be not less than \$20,000,000.

— The Standard Oil people now control absolutely the output of white lead in America.

— The Bremen on steamers crossing the English Channel have struck, and the steamers are unable to sail.

— The bill to restrict and regulate the use of money in elections was rejected by the Massachusetts Senate yesterday.

— The secretary of the interior today accepted the resignation of John Oberly, commissioner of Indian affairs, to take effect July 1 next.

— Chief Arthur, of the Brotherhood of Locomotive Engineers, stated at a Chicago meeting that he would never sanction another strike.

— The Italian has arrested an Abyssinian chief, disarmed 5,000 of his followers and occupied Kenja without resistance. The inhabitants are fleeing.

— Hon. John D. Long, William Endicott, Jr., and Benjamin D. Whitcomb have been appointed a commission to supervise the erection of the State House extension.

— English fire insurance companies represented in this country have contributed \$10,000 in aid of the flood sufferers. Subscriptions in Boston yesterday afternoon figured up about \$50,000.

— At the United States Legation in Paris a meeting of Americans subscribed 40,000 francs for the Pennsylvania flood sufferers. The Paris Municipal Council contributed 5,000 francs for the same charity.

— A health board was appointed at Johnston, and vigorous efforts were made to restore order and exclude troublesome visitors; Philadelphia has contributed \$50,000 to the relief fund, and money is pouring in from every part of the country.

— Missionary letters to the London Anti-Slavery Society say that the Mahdists have made Western Abyssinia a desert. Whole flocks and herds have been destroyed, thousands of Christians have been thrown into slavery, thousands of others have been butchered and hundreds of the noblest inhabitants have been taken to Mecca as slaves in violation of treaties.

Friday, June 7.

— U. S. Minister Loring leaves Washington for Portugal.

— The Boylston Singing Club has disbanded for lack of financial support.

— A fund has been opened in Vienna for the relief of the Pennsylvania flood sufferers.

— The attorney general says the State of Massachusetts cannot vote money for the Pennsylvania flood sufferers.

— Sen. McLean, proposes to give up his Fourth of July celebration and devote the money that it would cost to the Johnston sufferers.

— People in New York city and vicinity have subscribed to the Johnston fund about \$613,000. Boston has thus far contributed \$68,000.

— Gen. Jubal Early made his usual fiery speech at Winchester, Va., on the occasion of the dedication of the graves of Confederate soldiers.

— Lieut. Schwabka and exploring party at Denning, N. M., report the discovery in southern Chihuahua, Mex., of from 3,000 to 12,000 cliff and cave dwellers.

— The business part of the city of Seattle, Washington Territory, has been wiped out by fire. Every hotel, theatre, newspaper office and bank is gone, and only the residence part of the city remains. The loss is estimated at five millions.

Saturday, June 8.

— New York's fund for Johnston reaches \$600,000.

— The Shah of Persia is expected to arrive in Berlin to-morrow.

— The Liverpool dock strike has ended in defeat for the strikers.

— The property losses by the Seattle fire are estimated at \$10,000,000.

— Col. John C. Kelton has been appointed Adjutant General of the Army.

— Gov. Beaver will ask for a special appropriation of \$2,000,000 for the Johnston sufferers.

— The floods in Centre County, Pa., resulted in the loss of forty lives and \$2,000,000 damage to property.

— Gov. Goodell of New Hampshire signed the \$10,000 appropriation for the Pennsylvania flood sufferers yesterday.

— Gov. Beaver assures the public that the gifts which the nation is pouring into Johnston are being wisely distributed.

— Gov. Bulkeley of Connecticut votes the secret ballot bill; the House passes it over the veto, and afterward reconsiders its action.

— Capt. Wiseman has routed the Arabs on the East coast of Africa and destroyed the villages of Suddani and Widdi. The Germans suffered few casualties.

— The Massachusetts Legislature adjourned sine die at 11 minutes past 12 o'clock this morning. President Hartwell received as a present a bronze statue and Speaker Butler a silver snuff box.

— The gross incompetency or carelessness, or both, which characterized the construction and the

reconstruction of the Conemaugh dam are plainly shown by expert testimony.

— A handsome American whaling boat will reward the efforts of King Matsafa of Samoa for the heroism and kindness shown by him and his people in succoring our shipwrecked sailors in the harbor of Apia.

— Mrs. Charles F. Adams, widow of the late Hon. Charles Francis Adams and mother of Hon. John Quincy Adams and Hon. Charles Francis Adams, President of the Union Pacific Railway, died at her residence on Adams Street in Quincy Thursday night. She was born in Medford, April 25, 1808.

Monday, June 10.

— A Liberal ministry has been formed in Brazil.

— Kemmer, the wife murderer, sentenced at Buffalo to be executed by electricity, appeals.

— The unveiling of the statue of Bruno in Rome was attended by a great display of popular enthusiasm.

— The Pennsylvania Railroad Company is said to have lost \$12,000,000 by the floods of week before last.

— There is a belief that the American government does not altogether approve the Samoan agreement.

— The President has issued an order directing that Sunday morning inspections in the army be hereafter restricted to the dress without arms.

— Fifty-eight bodies were rescued from the debris of the Conemaugh Valley yesterday. It is now believed that the number of lost will not exceed 5,000.

THE CONFERENCE.

(Continued from Page 5.)

and was liked to well by the J. C. Freeman Post, G. A. R., that they tendered their thanks to him for the next day and invited him to deliver the oration on Memorial Day.

Rev. C. S. Davis favored the people of Westfield with a very interesting and instructive sermon of a memorial and patriotic character on the 26th ult.

On a recent Sunday evening, Rev. William Kirby, of Wareham, delivered a memorial lecture in his church in which, in a vigorous and animated manner, he depicted the terrible horrors of intemperance, together with their everlasting consequences.

Rev. H. B. Cady of Grace Church, Taunton, delivered the address on Decoration Day in Mt. Pleasant Cemetery before the Wm. H. Bartlett Post 3, G. A. R.

Norwich District.

Thompsonville.—A musical recital by the choir, under direction of Henry W. King, the chorister, was pronounced a success by the large audience present, Tuesday evening, May 28. Fred King, of Westleyan, class of '91, gave some readings which were highly appreciated. A purse of \$35 was presented to Henry W. King in a basket of choice flowers by Mabel Pease. After the recital Mrs. Dr. Pease invited the choir and a few others to a collation which was very enjoyable.

Portland.—The new Conference year opens pleasantly for both pastor and people. Rev. J. W. Presby has been received with appreciation by large congregations. A religious interest had been prevailing prior to Conference, and is now deepening. Young people are seeking Christ. A Young People's Christian League has been organized with twenty members, which is not half what it may soon become.

Putnam.—May baskets and a reception were the order of the evening, May 15. The pastor, Rev. W. C. Newell, received a fine Oxford robe, his wife a beautiful dress pattern, and flowers—not to mention the provision groceries, etc. The paragon was filled by a happy throng who enjoyed an excellent time. If hard work and fine oratorical and ministerial qualifications in a pastor will make Methodist success in Putnam, that success is assured.

Rockville.—The new paragon was opened to public inspection, Wednesday evening, May 22. A large number of citizens as well as of his parishioners availed themselves of the privilege to greet Rev. O. W. Scott in his new manse. He graciously welcomed all. The ladies' aid was highly commended in Mr. Scott's speech. He pronounced it one of the best paragon he had ever occupied, and "no doubt the best on Norwich District." Calmer reflection and wider experience may possibly modify the latter statement. Rockville is to be congratulated. The Hartford Times says Mr. Scott's Decoration Day oration in the Methodist church was an eloquent one.

Connecticut Notes.—The Hartford Theological Seminary has voted to open all courses of instruction to women on the same terms as to men. The official announcement says: "This action is taken to meet the needs of the women who are desirous of preparing themselves for Christian teaching, for the missionary field, and for any religious work other than the pastorate. How much of 'this action' is due to the unconscious influence of Methodism?"

The House of Representatives in Hartford recently passed two laws in favor of women. By the one they may vote at school meetings and serve on district committees, and by the other they may vote on the question of license.

The proposed constitutional amendment relating to prohibition had a checkered career in our legislature's hands. At the first it was a party football and got many a kick. Champions against it appeared in the persons of prominent Republicans, Democrats and liquor men. Its fate was sealed in spite of Mrs. Foster and the host of champions for it. Everybody knew the Senate would concur with the House in rejecting such an uncalculated measure. Massachusetts is heard from. Presto, change! The Senate votes to submit. The House reels and wriggles and tries to assume the perpendicular. Yes, it votes to submit! So then, with every expectation that it will be magnificently defeated, they have submitted it to a vote upon. A large and enthusiastic meeting of temperance men in Hartford, May 29, said by every action "Victory," not defeat. We shall see what October 7 declares.

The Legislature has voted to establish an other normal school, and it is to be located in eastern Connecticut. A lively contest over the place to be favored is going on in the newspapers. Two places are rivals—Willimantic and Norwich. The former claims that it can furnish the best traveling facilities; the latter that it can provide literary advantages. The Free Academy and Slater Memorial Library, etc., are advantages quoted. To an unprejudiced critic, Norwich seems the best adapted. The refinement and intellectual culture for which Norwich is noted, its beautiful residences, not to omit its important religious bodies, representing all denominations—in all these respects, which may, or may not, be important in settling on a location for another State Normal School, this city is qualified to make its citizens conspicuous and honored.

Providence District.

The quarterly conference of Hope Street Church, Providence, has increased the salary of Rev. H. D. Robinson, the pastor, \$100.

At the coming anniversary of East Greenwich Academy, Rev. C. H. Payne, D. D., of L. I., will preach the sermon before the graduating class, Sunday, June 16, at 2:30 P. M., and Rev. C. W. Gallagher, of Providence, will preach the Conference sermon at

7:45 P. M. Dr. Payne will also deliver the address before the Philanthropic and Adelphean Societies. The address before the Adelphean Society will be given by Rev. J. W. Hamilton, D. D., of Boston.

A pleasant session of the Providence District Ministerial Association was held in Bristol, June 4-6. As usual, the secretary will send particulars of the meeting.

MAINE CONFERENCE.

Augusta District.

Reports from the charges on the district as they come in, speak of the favorable opening of the new Conference year.

At **Oakland and North Sidney**, Rev. Hamilton says: "The Lord is with us in our work, and the prospect is promising. Hearts are being opened. Will do all I can to help towards the thousand for Christ. God is able to do this and more."

The people at **Leeds and Greene** called at the paragon soon after Bro. Moulton returned from Conference and had a good social time. They did not forget that man has a material side, but provided for it by leaving him a purse of money.

At **Livermore Falls** the pastor has received three on probation in the Jay Bridge class during the past few days—some of the fruit of special services held before Conference.

Bro. E. L. Allen, the preacher at **Fairfield**, has been temporarily laid aside by nervous prostration, so that he was obliged to desist from work. This was a sore disappointment to many on account of his engagements for Memorial services. He is rapidly improving, and we trust some weeks past that he will be able to fully resume his work.

Bro. George A. Sison, of the Boston Theological School, has been engaged to supply the charge at **Norridgebrook** until October.

The Minutes of the Maine Conference are out, and I trust the brethren who have not subscribed for them will do so at once. Bro. Berry, of Farmington, the chairman of the publication committee, has two hundred copies in his hands. Please call for them, brethren, while they are fresh.

G. C. A.

Portland District.

Gorham, North Street.—While the people here must regret the removal of Rev. Greenleaf, they think themselves well cared for by the appointment of their present pastor, Rev. M. B. Pratt; and he thinks himself dealt kindly with, by being sent to a charge where the people are united, the congregations good, the social meetings well attended, the finances well looked after, and the needs of the preacher's family generously met. He has been invited to supply a pulpit at White Rock by the Free Baptists of that section, and will do so, as he has but one preaching service at home.

South Standish and Buxton.—Rev. W. H. Congdon enters his new field of labor with good heart, as the people here received him gladly and are anticipating a year of prosperity. According to their faith he is unto them!

Cornish has received Rev. M. B. Greenleaf with open arms and hearts, and we hope they will keep them open, and by prayer and hearty co-operation win for themselves a good name, and for God much glory.

Kear Falls is disappointed because they could not have a young man. Why will the brethren grow old? Some, however, do not. They are always young. Still some of our charges object to a man if he has some gray hairs upon his scalp. Hence I wonder not that some of the brethren have been tempted to dye, in order to appear as young as possible. The difficulty with the charges generally is a lack of piety and union among themselves, and an entire absence of deficiency of loyalty to Methodist doctrine and discipline. This is the secret of all the difficulty with this charge. It is a conglomeration of every shade of belief, and the church have allowed themselves to be ruled by the caprice and predilection of those who are not members of the church. A more heterogeneous mass of worshippers it would be hard to find anywhere, or a society with so little of genuine Methodist belief and spirit. The present appointees will probably leave. Who wishes to follow him? Please inform us. The pastor had made one hundred pastoral calls in three weeks.

Baldwin and Hiram.—Here are places totally different from the one above. Though a change was made on this appointment subsequent to the adjournment of Conference, they received the new and unexpected pastor with gladness, and continue to feel glad that he has come. They think he is the best preacher they have ever had, and doubtless will prove so to them. He has been encouraged not only by the general demonstrations of good-will, but with special tokens of favor. The charge having four preaching places, with extremes of four, seven, and eight miles distance, the preacher cannot do without a team. While the presiding elder was there, a messenger brought the news that Bro. Nixon need not trouble to provide him with a team, for a generous and sympathetic brother would furnish him all that was needed in that direction.

Afford is still enjoying the labors of Bro. Canham. He is in labors abundant. Having but one preaching service at home on the Sunday, he goes every alternate Sunday to South Waterbury to hold a second service. Here a considerable interest is being manifested. A class of fourteen has been formed, two backsliders have been reclaimed, and one generous brother has offered a lot for a church and \$100 in addition. To this \$600 more has been offered. With a growing population, this would seem to be a good opening for Methodism, and we trust are long to form a society here.

Sanford, though young, is vigorous. The church here is a little more than a year old. It has now thirty members, with several on probation. At the quarterly meeting last Sabbath the presiding elder baptized five by sprinkling and two by immersion, and received one into full membership. Brother Lowe is earnest, active, and devout, and finds hearty co-operation from all the brethren of the society. While the hall in which the worship is comfortable, and a congregation from one hundred and fifty to two hundred greets the preacher every Sabbath, they need a church. A lot has been purchased which they are struggling to pay for. When this is done, with a little aid from without, they will be able to provide for themselves a church, and this will be a very inviting charge.

W. S. J.

Lewiston District.

Gorham and Berlin, N. H.—Bro. W. P. Merrill was appointed to this charge at the last session of our Conference, has already won the hearts of his people. The congregations are on the increase, and the Sunday-school has been reorganized with a purpose to make more of this arm of the church in the future than in the past. A vigorous effort is being made to bring in new scholars, and not without success. At Berlin the meetings are held in a hall, which serves very well for the present. We have held no meetings in the past year. The congregation is rapidly increasing, and the Sunday-school has been reorganized with a purpose to make more of this arm of the church in the future than in the past. A vigorous effort is being made to bring in new scholars, and not without success. At Berlin the meetings are held in a hall, which serves very well for the present. We have held no meetings in the past year. 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